

question as given here and by Luke with its form in Matthew shows that they completely identified the fall of the city with the end of the world. *Ver.* 5. *Began.* The common prelude of a specially solemn discourse. *Take heed.* They must not be affected by idle curiosity as to "times and seasons": personal watchfulness is the all-important lesson. *Comp.* Acts 1. 6-8. *Ver.* 6. The brigand Barabbas soon presented to the Jews their own ideal of Messiah. Whether in word or in deed, he and his like came "in Messiah's name." The prophecy is not restricted to the next forty years. It is fulfilled whenever men, Protestants, papists, or agnostics, set up a worldly ideal of conduct to supersede the example of unselfishness given by the man Jesus—whenever, in fact, the "man of lawlessness" (2 Thess. 2. 3) enthrones self in the hearts of men. *Comp.* 1 John 2. 18. *Ver.* 7. In their first application these words point to the terrible struggles which led up to the final catastrophe, one unequalled for horror in all human history. The disciples of Jesus were not to be disturbed; these terrors were not for them. *Mist needs.* Quoted from Dan. 2. 28. *Not yet.* Nor yet, we can see. Whatever misguided prophets of to day, neglecting the caution of verse 32, may derive from strained interpretations of Daniel, the time demanded by *ver.* 10, and Luke 21. 34, can surely be no short one. For us as individuals the "end" is death. *Ver.* 8. Here the language becomes perfectly general, and the twelve and we ourselves alike have both to make our special application. An omnipotent Creator will never perforce restrain the passions of men and the inexorable laws of nature. They must last till the jarring note of sin is finally swept from redeemed creation, and meanwhile the Father will use them to work out his own designs of unsearchable love. *Nation.* etc. From Isa. 19. 2. *Travail.* *Comp.* Rom. 8. 22; John 16. 21. It is a word full of comfort. Human anguish is not fruitless; it is the birth-pang of a higher life. *Ver.* 9. The warning is repeated (see Matt. 10. 17-23). Hatred, tribulation, and death remain to sift the false followers of Christ from the true. But there shall no evil befall them; their message shall triumph, and by their patience they shall win their souls. *Councils.* Connected with provincial synagogues, besides the Sanhedrin at Jerusalem. *Synagogues.* *Comp.* Luke 12. 11; Acts 9. 2; 22. 19; 26. 11. They were regularly used as courts of justice. *Governors.* That is, Roman proconsuls and procurators, etc.; see *Acts passim*. Paul came before the representative of Rome and the petty king together (Acts 26). *Testimony.* The heralds of the cross ever welcomed these trials, though they almost always meant suffering, often death, as a unique opportunity for proclaiming their message (*comp.* Acts 23. 11; 2 Tim. 4. 17). *Ver.* 10. We cannot doubt that this means a thorough evangelization. The Gospel is to be offered to every Gentile as fully as the law was to every Jew. *Ver.* 11. *Anxious.* Neither this nor even Luke 21. 34 precludes the careful and prayerful preparation, which may set forth the glad tidings in the most effective way. The Spirit's inspiration never came to save men from taking pains. Only they must not worry; they and their cause are safe in the hands of God. Moreover, they must not tie themselves down to any artificial form; the needs of the hour must determine their mode of speech. *Not ye.* The speeches in the Acts exhibit the work of the Spirit in actually intensifying the personal character of his human instruments. *Ver.* 12. This heart-rending prediction takes up Micah 7. 6. *Ver.* 13. *Comp.* Matt. 5. 11, 12. We cannot regard this as only one phase of the trials which true Christians must always undergo. Obviously, it must more or less disap-

pear when a community has been thoroughly leavened by the spirit of Christianity. *Endureth.* As he "endured" (2 Thess. 3. 5; Heb. 12. 2, 3; *comp.* Heb. 11. 27; Rev. 2. 7, for words of cognate meaning; also the splendid passage in James 5. 7-11). *Saved.* "Out of death" (Heb. 5. 7), often meaning, as for him, "through death."

The Lesson Council.

Question 7. What particular great stones in the temple were probably referred to?

The temple was in process of construction. Some of the immense blocks of stone were lying on the ground. The attention of the Master was called to these and to those in the great building also. Answering, he doubtless referred to the utter demolition of the whole structure. There should no part of it be left standing. —*Rev. J. R. Day, D.D.*

Josephus informs us that some of the stones in the temple were forty feet long, and twelve by twenty in depth and width. They were of white marble, and the entire temple, including out-buildings, covered nineteen acres. These massive blocks, forming the walls, colonnades and gateways, and composing one of the finest structures in the world, seemed to contradict the words a little time before spoken by Jesus that an impending destruction would not "leave one stone upon another." —*Rev. Joseph Pullman, D.D.*

They were, in all probability, at that moment looking at the walls of the outer courts on the eastern side. There, as in other parts of the splendid structure, were massive stones sixty feet in length and from ten to twelve feet square. —*Rev. C. W. Millard.*

8. Under what circumstances may the promise of verse 11 be claimed at the present time?

Whenever the vicious impulses of human society reproduce the fury of persecution here delineated and compel the Christian to avow his faith before worldly tribunals, then also will be reproduced the fulfillment of the promise. Let the disciple of Christ attest the truth with courage and confidence, fearing neither face nor force of man. Let him make such preparation as he can without anxiety. In the event he will have the eloquence of inspiration. The emergency, with all its sudden demand, will be more than met by the emergent power of the Holy Ghost. —*Rev. C. W. Millard.*

The verse has often been abused, and its application should be made with great caution, and only upon occasions of emergency. It never justifies a lazy intellect. But he who is filled with the Spirit, and to whom the Scriptures are a delight, though unlettered and unskilled in forensics will always find a reason for the hope within him and an effectual answer for the foes of his religious experience. —*Rev. J. R. Day, D.D.*

Certainly under similar circumstances, namely, when Christians are "delivered up to councils," brought before "kings and rulers" for Jesus' sake, as is still the case in pagan and pseudo-Christian lands. But there is poor apology here for a preacher going into the pulpit or a teacher going before his class without preparation. But when unexpected providences bring God's people into straits and trying circumstances they may expect special assistance from the Holy Spirit. —*Rev. Joseph Pullman, D.D.*

Lesson Word-Picture.

They are passing out of the temple, the disciples and the Master.

One of these has turned. His eyes rest on the great